

human nature as it was, or may be supposed to have been, in man's original or natural state. In this state man was but little superior to the beasts in material conditions, although richer in the possession of reason. All men are by nature equal. They are not free beings, but impelled in all their actions by supreme selfishness. This selfishness manifests itself in the three ruling passions,—desire of safety, desire of gain, and desire of glory. In this original state of equality, all men have a right to everything, and men may injure and even kill one another without having committed any wrong, for where there is no law there can be no moral distinctions. The passions of men inevitably lead them to strife and war. The desire for gain leads men to take the possessions of others; the desire for glory causes them to endeavour to kill and enslave their fellow-men, and just precaution arising from the desire of safety leads men to resist the encroachments of others. Thus arises from the very first a state of war of all against all.¹⁾ The result is a condition of extreme misery.

But from this miserable state of nature there is a way of escape. Men have still other passions which act in a contrary direction to those already mentioned. These are,—the fear of death, the desire of things necessary to commodious living, and the hope by industry to obtain them. These all induce men to seek deliverance from the state of war, and thereupon Reason directs them to seek after peace, and suggests the means whereby this may be attained. Since the reasoning faculty is natural to man this Law of Reason may also be called the *Law of Nature*.²⁾ Among some twenty Laws of Nature, Reason commands primarily two things,—that peace

¹⁾ Lev. XIII. Also Robertson "Hobbes" p. 139 and foll.

²⁾ Although an opponent of Grotius, Hobbes would seem to have borrowed from him the ancient conception of the "Law of Nature", and to have introduced it into English philosophy, where it afterwards played so important a part. Grotius' chief work on the subject is his "*De Jure Belli et Pacis*", published in 1625, and is considered to have laid the foundations of modern International Law: See Ueberweg-Heinze, *Geschichte d. Phil.*, Vol. III. p. 44.